



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise (<i>is</i>) for Allah, Who for Him (<i>is</i>) what (<i>are</i>) in the Heavens ^w and what (<i>are</i>) in the Earth; ^w and for Him (<i>is</i>) the praise in the Hereafter ^w and He (<i>is</i>) The <i>Hakeemo</i> ¹ (<i>infinite bekma</i> ² Possessor), The Proficient.	الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [<i>He</i>] what transpires in the Earth ^w and what emerges from it ^w and what descends from the sky ^w and what <i>ya'arojo</i> (<i>curvilinearly ascends</i>) in it; ^w and He (<i>is</i>) <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>) The <i>Ghafooro</i> (<i>iterative Forgiver</i>).	يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who ^r unbelieved they: ^z <i>not ta'tey</i> ^w (<i>haps/comes to</i>) ^w us The Hour; ^w let-say [<i>you</i> ^s]: <i>balaa</i> ³ (<i>certainly-not</i>); by my Lord, surely assuredly ⁴ [<i>it</i> ^w] <i>ta'tey</i> ^w you ^b ; Knower (<i>of</i>) the invisible and neither evades <i>a'n</i> (<i>off</i>) Him a <i>methgala</i> (<i>weigh/burden/equipoise</i>) (<i>of</i>) a <i>dharraten</i> ^w (<i>small ant/atom/mote</i>) ^w in the Heavens ^w and nor in the Earth ^w and neither smaller than <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x and nor bigger except in a book manifest.	وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [<i>He</i>] whom ^r believed they ^z and worked the righteous-works ^w they; ^z those for them (<i>is</i>) a forgiveness ^w and a <i>rez'qon</i> ^x (<i>provision/victuals for sustenance</i>) ^x <i>kareemon</i> ⁵ (<i>bounteous, ennobling and of multiple uses/effects</i>).	لَيَجْزِيَ الَّذِينَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who ^r endeavored ⁶ they ^z in Our <i>Ay'ae</i> ^{rn} (<i>miracles-/signs/proofs</i>) <i>mo'aa'jezeena</i> (<i>as mutual frustraters</i>), those for them (<i>is</i>) a torment of <i>rejzen</i> ⁷ (<i>successive: convulsive and perturbing torment</i>) painful.	وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ هُمْ عَذَابٌ مِّن رَّجْزِ الْيَمِّ ﴿٥﴾
6. And see who ^r <i>oto</i> (<i>had been accorded they</i>) ² the knowledge, which ^x (<i>had been</i>) descended to you ^s from your ^t Lord,	وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ

¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

² See the *Lexicon* attached to this Translation for "bekma."

³ The word "balaa" = "certainly-not" is absolutely not synonymous with "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁴ The "ل" in "لتأتينكم" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly"

⁵ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. *treaded* = walk on, over, or along; (3) "عمل باجتهاد" = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "الى" and when it is in the sense of "work" then it is made transitive by "الام." See *اللسان*, and *الصائر*.

⁷ The word "رجز" has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

it ^x (<i>is</i>) the right and <i>yahdey</i> ([<i>it</i> ^x] <i>divinely-guides</i>) to <i>Sseratte</i> (<i>specific straight Path of</i>) The Mighty The <i>Hameede</i> ⁸ (<i>iteratively praised, iterative praiser He Himself</i>).	إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾
7. And said who ^r they ^z unbelieved: shall/do we lead you ^b [over] a man <i>younabbe'o</i> ([<i>he</i>] <i>inform by piece-of-significant-and-availing-news</i>) you ^b if you ^c (<i>had been</i>) torn every tear, verily you ^b surely (<i>are</i>) in a new creation.	وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ إِذَا مُزِقْتُمْ كُلٌّ مَزِقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾
8. Has <i>iftra</i> ([<i>he</i>] <i>crafted a lie for fraudulent end</i>) on Allah a lie or by him a <i>jennaton</i> (<i>insanity/stroke of Jinn</i>); ^w rather, who ^r not believe they ^z by the Hereafter ^w (<i>are</i>) in the torment and the misguidance the afar.	أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾
9. Have then not they ^z seen to what (<i>is</i>) between their hands ^w and their rears of the Heaven ^w and the Earth; ^{w en} (<i>if</i>) [<i>We</i>] will [<i>We</i>] implode by them the Earth ^w or [<i>We</i>] drop on them fragments from the sky; ^w verily in <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x (<i>is</i>) surely an <i>Aya'tan</i> ^w (<i>miracle-/sign/proof</i>) for every <i>abden</i> ⁹ (<i>a: slave/ worshipper</i>) <i>muneebon</i> ¹⁰ (<i>iterative returner-penitent</i>).	أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ إِنَّ نَشْأًا نَحْشِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٩﴾
10. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>We accorded</i>) <i>Dawooda</i> (<i>David</i>) from Us a munificence; O, mountains <i>anwebey</i> ¹¹ (<i>let-you^y reverberate</i>) with him and the birds [<i>too</i>]; and We softened for him the iron.	* وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَجِبَالٌ أُوتِيَ مَعَهُ وَالطَّيْرِ وَآلْنَا لَهُ الْحَدِيدَ ﴿١٠﴾
11. That let-work [<i>you^r</i>] mails ^w and <i>qadder</i> (<i>let-[you^r] measure</i>) in the <i>sar'de</i> (<i>successive links</i>) and you ^z work righteously; verily I am by what you ^z work (<i>is</i>) <i>Basseeron</i> (<i>keenly: Seer/Omniscient</i>).	أَنْ أَعْمَلَ سَبْعِينَ وَاقِعًا فِي السَّرْدِ وَأَعْمَلُوا صَاحِبًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾
12. And for <i>Solaymana</i> (<i>Solomon</i>) the wind ^w its ^w <i>ghodowo</i> (<i>going from dawn-until-sunrise</i>) (<i>is</i>) a month and its ^w <i>rawabo</i> ¹² (<i>coming from afternoon until sunset</i>) (<i>is</i>) a month; and We liquefied for him the molten-brass's well; ^w and of the Jinn who ^p [<i>he</i>] works between his both hands ^{w13} by his Lord's leave; and whoever [<i>he</i>] swerves of them <i>a'n</i> (<i>off</i>) Our command We (<i>make</i>) him taste of torment (<i>of</i>) the <i>Sa'eere</i> ^w (<i>intensely kindling Fire</i>). ^w	وَلَسْلِمْنَ الرِّيحَ غُدُوها شَهْرٌ وَرَوَاحُها شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾
13. They ^z work for him whatever ¹⁴ [<i>he</i>] wills of niches and statues and large-bowls like cisterns and pots anchors ¹⁵ (<i>catches/fasteners/stabilizers</i>); ¹⁶ O, let-work	يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ

⁸ The word "Hameed" = "حميد" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁹ The word "abden" = "slave," the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this *Translation* for an elaboration.

¹⁰ The word "منيب" from "أناب" means *iteratively returned penitent*. See *الراغب*.

¹¹ Clearly *Dawood* (*David*) was *yousabbabo* (*he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah. So, the mountains and the birds were commanded to reverberate what he was *yousabbabo* by it.

¹² In English there is no exact corresponding words for "غُدُو" = "ghodowo" meaning (*going from dawn-until-sunrise*) and "رَوَاح" = "rawabo," "coming from afternoon until sunset," also "رَوَاح" = "rawabo," may mean "عَشِي" i.e. "asbeyyo" (*early night or the whole night*).

¹³ The phrase "between his both hands" is a lofty Arabic tongue expression meaning: *before him, in his front*.

¹⁴ The particle "ما" is "إِسْمٌ أَوْ أَداةُ شَرْطٍ" = *conditional noun/particle*; or "ما" = "إِسْمٌ مُوصُولٌ" = *connective noun* meaning *that which*. See *الذر المصون*, لـ احمد الحلب and *إعراب القرآن*, لمحمود صافي.

¹⁵ That is the mountains.

you ^z Dawooda's (David's) aala (family/ house/ kin) thank; and a few of My eba'de (worshippers/ submitters/ slaves) (are) the shakooro (iterative thanker).	رَأْسَيْتَ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورِ ﴿١٤﴾
14. Solamma (when/ whence) We judged on him the death, not led them over his death except the Earth's ^w dabba'to ^{w17} (she-moving-creature), eating ^w [she] his mensa'ata ^{w18} (staff for push-on); ^w then lamma [he] tumbled, the Jinn manifested (for their selves) that had were they ^z knowing the invisible not waited they ^z in the torment, the humiliating.	فَلَمَّا قُضِيَنا عَلَيْهِ الَمَوْتُ مَا دَهَمَ عَلَى مَوْتِهِمْ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَاتِهِمْ فَلَمَّا خَرَ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾
15. Laqad (verily, already and affirmatively) [was] for Saba'en in their dwelling an Aya'tan ^w (miracles/ signs/ proofs) two gardens of ¹⁹ right and left; let-eat you ^z from your ⁿ Lord's rez'qe ^x (provision/ victuals for sustenance) ^x and let-thank you ^z for Him; a good ^w town ^w and a Lord Ghafooron (iterative Forgiver).	لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ ءَايَةٌ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٦﴾
16. Then shunned they; ^z so We sent on them the A'rem's ²⁰ cataract; and We substituted them by their twain gardens ^w twain gardens ^w twain possessors (of) okolen (fruits/ crops/ edibles) khamtten (rotting-like-bitter fruits) and ath'len (tamarisk) and a thing of lote (tree) little.	فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِیْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿١٧﴾
17. Tha'leka (afar-that-it/ that) ^x We requited ²¹ them by what unbelieved they; ^z and do We requite except the kafoora (multitudinous unbeliever/ ingrate). ²²	ذَٰلِكَ جَزَآئُهُمْ بِمَا كَفَرُوا وَهُمْ لَٰ يَجْزِيٰ إِلَّا الْكَفُورُ ﴿١٨﴾
18. And We made between them and [between] the villages ^w which ^u We blessed in it ^w villages ^w apparent; ^{w23} and qaddarna ²⁴ (We standardized/ measured) in it ^w the tread (journey); let-tread (journey) you ^z in it ^w nights ^w and days aa'meneena (self-safety-securers).	وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَهَرَ وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالًی وَأَيَّامًا ءَامِنِينَ ﴿١٩﴾
19. Then they ^z said: our Lord (let-make) afar between our travels; and dhalamo ²⁵ (they ^x wronged) their-selves; ^w so We made them ahadeeth (instructive-lore) and We tore them every tear; verily in tha'leka (afar-that-it/ that) ^x surely (are) Aya'ten ^w (miracle/ signs/ proofs) for every ssabbaren (ever/ stout patience-endurer), shakoron (iterative thanker).	فَقَالُوا رَبَّنَا بَعِدَ بَيْنَ أَسْفَارِنَا وَوَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٢٠﴾

¹⁶ That is these pots are so huge in size that they are fixed on their stand-on supports.

¹⁷ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

¹⁸ The word "العصا التي ينسأ بها أي يدفع بها" = "المنسأة" that is to push-on-with-staff, i.e. the staff used to aid in pushing or proceeding along one's way.

¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

²⁰ The word "Arim" is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings. See القرطبي.

²¹ That is penalized them.

²² The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

²³ The word "ظاهرة" is a qualifier for villages. And villages are plural feminine noun. Hence, the qualifier for a feminine noun must be likewise. But "apparent" is an adjective. Clearly all adjectives in English do not lend themselves for plurality. So the word "all" is parenthetically prefixed to make up for such a shortage.

²⁴ The distance between one village and the next en route is "matched" in the sense that when a traveler marches from a village in the morning by noon he is in the next. Or from noon to sunset in the next.

²⁵ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged."

20. And <i>Laqad</i> (verily, already and affirmatively) <i>ssaddaqa</i> (affirmed as credible) on them <i>Ibliso</i> (<i>Satan</i>) his presumption; so <i>ettaba'ao</i> (they ^z closely-followed) him except a team of the believers.	وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾
21. And [was] not for him over them of an authority; except to know [<i>Wē</i>] who ^a [<i>be</i>] believes by the Hereafter ^w of whom ^a he (<i>is</i>) of it ^w in doubt; and your ^t Lord (<i>is</i>) over everything <i>hafeedhon</i> ²⁶ (iterative keeper-up).	وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٢١﴾
22. Let-say [<i>you</i> ^s]: let-invoke you ^z whom ^r claimed you ^c of lesser than/without Allah; not possess they ^z a <i>methgala</i> (weigh/ burden/ equipoise) (of) a <i>dharraten</i> ^w (small ant/ atom/ mote) ^w in the Heavens ^w and not in the Earth; ^w and not for them in it ^w both of a <i>sherken</i> (associating partnership with Allah/ polytheism); and not for Him of them of <i>dha'heeren</i> (iterative backer/ supporter).	قُلْ أَدْعُوا الَّذِينَ رَعِمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شَرْكٍَ وَمَا لَهُ مِنْ ظَهِيرٍ ﴿٢٢﴾
23. And not benefits ^w the intercession ^w <i>enda</i> (by munificence of/ by Rule of) Him except for whomever [<i>He</i>] allowed for him; until if/when <i>fuzze'a</i> (had been removed the dread) a'n (off) their hearts they ^z said: what your ⁿ Lord said. Said they: ^z the right, and He (<i>is</i>) The <i>Aa'leyyo</i> (High beyond description), The <i>Ka'beero</i> ^x (Big beyond comparison/ comprehension, Predates/ Antedates all things).	وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾
24. Let-say [<i>you</i> ^s]: who ^a provides you ^b from the Heavens ^w and the Earth; ^w let-say [<i>you</i> ^s]: Allah and verily we or <i>eyyakum</i> ²⁷ (indeed including you ^b) surely (are) on a <i>huda</i> (divine-guidance) or in a misguidance manifest.	قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ وَإِنَّا أَوْيَاكُمْ لَعَلَىٰ هُدًى أَوْفَىٰ ضَلَالٍ مُبِينٍ ﴿٢٤﴾
25. Let-say [<i>you</i> ^s]: neither (to be) questioned you ^z a'n (regarding) what <i>ajramna</i> ²⁸ (crime-committed we) and nor [<i>we</i>] (are to be) questioned a'n what you ^z work.	قُلْ لَا تَسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾
26. Let-say [<i>you</i> ^s]: gathers between us our Lord; afterwards [<i>He</i>] opens ²⁹ between us by the right; and He (<i>is</i>) The <i>Fattabo</i> (iterative Opener) ³⁰ The Omniscient.	قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾
27. Let-say [<i>you</i> ^s]: let-show me you ^z whom ^r you ^z attached by Him partners; not-at-all; ³¹ rather He (<i>is</i>) Allah The Mighty The <i>Hakeemo</i> ³² (infinite <i>hekma</i> ³³ Possessor).	قُلْ أَرُونِي الَّذِينَ أُلْحَقْتُ بِهِمْ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾
28. And not We sent you ^s except <i>ka'fatan</i> ³⁴ (sufficient and necessary-universal-ever-altogether-gatherer/ absolute restrainer	وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

²⁶ The word “حَفِيزٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

²⁷ The word “إِيَّايَ” = “= أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

²⁸ The word “أَجْرَمْنَا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “نَا” = the speakers' pronoun for a plural. However, part (1) “أَجْرَمْنَا” is a past tense for which there is no English correspondent verb. Hence, the closest approximation to that is: “crime committed,” which slightly different than the original text.

²⁹ The phrase “يَفْتَحُ بَيْنَنَا” means “rules or decides between us.” See *الراغب*.

³⁰ The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner.”

³¹ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

³² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁴⁵⁰² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

³³ The word “كَافَّةً” = *ka'fatan* is the intensive form of *جامع* = كاف in *كافة* is for intensity, like it's in *علامة*. See *اللسان*.

<p>from unbelief) for the mankind a <i>basheeran</i>³⁵ (iterative teller of pleasant tidings) and <i>natheeran</i> (iterative warner); [and,] but most the mankind not know.</p>	<p>بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٨﴾</p>
<p>29. And they^z say: when(<i>is</i>) this, the promise, <i>en(if)</i> you^c [were] <i>ssa'dequeena</i> (always truth enforcers).</p>	<p>وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٧٩﴾</p>
<p>30. Let-say [<i>you</i>^s]: for you^b (<i>is</i>) an appointment day; neither <i>tasta'akherona</i>³⁶ (slacken/ tarry you^z) a'n (off) it^x an hour^w and nor <i>tasta'qdeemon</i> (affirmably advance you^z).</p>	<p>قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعْجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٨٠﴾</p>
<p>31. And said who^r unbelieved they:^z we never believe by this [The] Qur'an; and nor by which^x (<i>is</i>) between its^x both hands^{w37} and if³⁸ [<i>you</i>^s] see <i>edh</i> (when/ while) the <i>dha'lemonoona</i>³⁹ (injustice-doers) (are made) standers <i>enda</i> (at/ by Rule of) their Lord, returns some (of) them to some the say; say they^z who^r <i>istodh'efo</i>⁴⁰ (they^z had been deemed weaklings) for whom^r <i>istakbaro</i> (they^z affirmed theirⁿ prideful haughtiness) <i>lawla</i> (had it not been for) you^f surely we (would have) been believers.</p>	<p>وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٨١﴾</p>
<p>32. Said who^r <i>istakbaro</i>⁴¹ (they^z affirmed theirⁿ prideful haughtiness) for whom^r <i>istodh'efo</i> (they^z had been deemed weaklings):⁴² have we repelled you^b a'n (off) the <i>buda</i> (divine-guidance), after <i>edh</i> (when/ since) [<i>it</i>^x] came (to) you;^b rather you^c were criminals.</p>	<p>قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَفَنُحْ صَدَدْتُمْ عَنْ أَهْدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ خٰجِرِينَ ﴿٨٢﴾</p>
<p>33. And said who^r <i>istodh'efo</i>⁴³ (they^z had been deemed weaklings) for whom^r <i>istakbaro</i>⁴⁴ (they^z affirmed theirⁿ prideful haughtiness): rather the night's and the <i>naba're</i> (between sunrise and sunset) machination, <i>edh</i> (while) you^z command us that [<i>we</i>] unbelieve by Allah and [<i>that</i>]⁴⁵ [<i>we</i>] make for Him compeers; and they^z concealed the regret^w <i>lamma</i> (when/ whence) they^z saw the torment; and We made the shackles in the necks^w (of) whom^r unbelieved they;^z are they^z (to be) requited except what they^z were working.</p>	<p>وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْتَاكَ الَّذِينَ كَفَرُوا هَلْ تُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٣﴾</p>
<p>34. And not We sent in a village^w of <i>na'theeren</i> (iterative warner) except said its^w <i>mutrafooha</i> (they who were luxuriated): verily we, by what you^c (had been) sent by [<i>it</i>^x], (are) unbelievers.</p>	<p>وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كٰفِرُونَ ﴿٨٤﴾</p>

³⁵ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = يُبَشِّرُ/يُبَشِّرُ

³⁶ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

³⁷ The phrase "between its both hands" is a lofty Arabic tongue expression meaning: before it.

³⁸ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See *معني الليب، ابن هشام*.

³⁹ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

⁴⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

⁴¹ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

⁴² Ibid.

⁴³ Ibid.

⁴⁴ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

⁴⁵ This [*that*] is a virtual conjunction for the antecedent "that," preceding "[we] believe," in this *Ayah*. See *إعراب القرآن، محمود صافي*. As if to say: that [*we*] believe by Allah and that [*we*] make for Him compeers.

35. And they ^z said: we (are) more (in) possessions and children and not we surely (are) <i>mu'aththabeena</i> ⁴⁶ (they who are: to be/ being tormented).	وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾
36. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rez'qa</i> ^x (provision/ victuals for sustenance) for whom ^r [He] wills and [He] straitens; [and,] but most (of) the mankind know not.	قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾
37. And not your ⁿ possessions and nor your ⁿ children surely which ^u near you ^b <i>enda</i> (by munificence of/ by Rule of) Us a nigh, ^w except whom ^p [he] believed and [he] worked righteously; then those for them the double requital by what they ^z worked and they (are) in the chambers ^w <i>aa'menona</i> (self-safety-securers).	وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ﴿٣٧﴾
38. And who ^r they ^z endeavor ⁴⁷ in Our <i>Aya'te</i> ^w (miracles-/ signs/ proofs) mutually bafflers those (are) in the torment <i>muhdharoon</i> ⁴⁸ (those that are made present predeterminedly vis-à-vis time and place).	وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾
39. Let-say [you ^s]: verily my Lord <i>yabsotto</i> (swells/ expands) [He] the <i>rezqa</i> (provision/ victuals for sustenance/ rain) for whom ^p [He] wills of His <i>eba'de</i> (worshippers/ submitters-/ slaves) and [He] straitens for him; and what you ^c expended of a thing then He replaces it ^x and He (is) <i>khayro</i> (choicer/ superior/ worthier) (of) the <i>ra'zeqeena</i> (giver of: provision/ victuals for sustenance/ rain).	قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾
40. And day [He] throngs them together, afterwards [He] says for the angels: are these <i>eyyakum</i> ⁴⁹ (indeed particularizing you ^b) they ^z were worshipping.	وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِبْرَآكُمُ كَانُوا يَعْبُدُونَ ﴿٤٠﴾
41. Said they: ^z <i>subhana</i> ⁵⁰ (hallowedly and marvelously we deem You ^g transcending all defects and we solemnly stand in awe and utmost consecration of) You; ^s You ^s (are) our <i>Wa'leyyo</i> (Guardian/ Ally) of lesser than/without them; rather worshipping they ^z were the Jinn, most (of) them by them believers.	قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾
42. So today, not possess some (of) you ^b for some a benefit and nor a harm; and [We] say for whom ^r <i>dhalama</i> ⁵¹ (wronged) they: ^z let-taste you ^z The Fire's ^w torment which ^u you ^c were by [it] ^{w52} denying you. ^z	فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا ۚ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٢﴾

⁴⁶ The word “*mu'aththabeen*” is masculine, plural objective noun meaning they that were tormented.

⁴⁷ See footnote 6 above regarding “سعى.”

⁴⁸ The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁴⁹ The word “إِيَّاكُمْ” in “إِيَّاكُمْ” = “إِدَادَة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

⁵⁰ The word “*subhanaka*” = “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*” = “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁵¹ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

⁵² The pronoun particle “هـ” in “بِهَا” is in the feminine as it refers to the “النار” = fire, in Arabic a feminine gender. This is in contrast to a “به” in some other Ayah, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

<p>43. And if (to be/ being) recited^w on them Our <i>Ayat</i>^{av} (Qur'anic statements) manifesters^w said they: ^z not this except a man [he] wants to repel you^b <i>amma</i> (regarding) what [were] worshipping yourⁿ fathers; and they^z said not this except an <i>ufkon</i>^x (slandorous-fabrication/ specious concoction)^x <i>mustaran</i> (craftily fabricated lie for fraudulent end); and said who^r unbelieved they^z for the right^x <i>lamma</i> (when/ whence) [it^x] came^x (to) them: <i>en</i> (not) this except a magic manifesters.</p>	<p>وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُونَ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٣﴾</p>
<p>44. And not <i>atabna</i> (We accorded/ gave) them of books they^z study it;^w and not We sent to them before you^g of <i>na'theeren</i> (iterative warner).</p>	<p>وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾</p>
<p>45. And they^z denied who^r of before them; and not reached they^z a tenth (of) what <i>atabna</i> (We accorded-/ gave) them; so they^z denied My messengers; so how [was] [My] <i>nakeeren</i>⁵³ (demur/ reproof/ spurning).</p>	<p>وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِيعَاتِ مَا آتَيْنَاهُمْ فَكَذَّبُوا رَسُولِيْ كَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾</p>
<p>46. Let-say [you^s]: verily only [I] exhort⁵⁴ you^b by a one-she:^y that <i>taqumo</i>⁵⁵ (you^z up-to-fulfill) for Allah doubly and singly;⁵⁶ afterwards you^z rethink; not by yourⁿ companion of a <i>jennaten</i> (insanity/ stroke of Jinn);^w <i>en</i> (not) he (is) except <i>na'theeren</i> (iterative warner) for you^b between both hands^{w57} (of) a torment severe.</p>	<p>قُلْ إِنَّمَا أَعْظِيْكُمْ بَوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلِيَ وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾</p>
<p>47. Let-say [you^s]: not [I] asked you^c of a remuneration^x so it^x (is) for you; ^b <i>en</i> (not) my remuneration^x except on Allah; and He (is) over everything Witnesser-/ Testifier.</p>	<p>قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾</p>
<p>48. Let-say [you^s]: verily my Lord casts by the right, an <i>Aallamo</i> (Ever/ Stout Knower) (of) the invisibles.</p>	<p>قُلْ إِنْ رَبِّيْ يَقْذِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ﴿٤٨﴾</p>
<p>49. Let-say [you^s]: came^{x58} the right;^x and not initiates the falsehood^x and not [it^x] repeats.⁵⁹</p>	<p>قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾</p>
<p>50. Let-say [you^s]: <i>en</i> (if) I strayed, then verily only [I] stray on my-self;^w and <i>en ihtadayto</i> (found and accepted the divine-guidance I) then (that is) by what reveals⁶⁰ to me my Lord; verily He (is) <i>Sa'meon</i> (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer) near.</p>	<p>قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِيْ وَإِنْ اهْتَدَيْتُ فَبِمَا يُوحَىٰ إِلَيَّ نِفَ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾</p>

⁵³ The speaker's pronoun "ي" in "نَكِير" by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁵⁴ The word "أَعْظَمُ" rooted in "وَعَظَ" = "exhort" or "admonished," and "مَوْعِظَةٌ" could mean: exhortation or admonition.

⁵⁵ The word "تَقُومُوا" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "تَقَفُوا" in the sense of "maintain," "sustain," or "uphold."

⁵⁶ That is when pondering about Allah then the best way is with another one person only or in solitude.

⁵⁷ The expression "between both hands" is an Arabic tongue expression meaning ahead of or before.

⁵⁸ Qur'an commentators say that the word "الحق" = "right" here means the *Qur'an*, the revelation from Allah.

⁵⁹ The Arabic tongue expression "neither it initiates nor it repeats," in this case "the untruth," means it perished.

⁶⁰ The word "يُوحَى" is rooted in "وَحَىٰ أَوْ أَوْحَى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

51. And if ⁶¹ [you ^s] see <i>edb</i> (when/ while) they ^z dreaded; so no <i>fawta</i> ⁶² (escape) and (are) taken they ^z from a near place.	وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾
52. And they ^z said: we believed by it ^x and wherefrom for them the <i>tana'wisho</i> ⁶³ (grasping/ attainment of faith) from a far place.	وَقَالُوا ءَامَنَّا بِهِمْ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾
53. And <i>qad</i> (already and affirmatively) unbelieved they ^z by it ^x of before and cast they ^z by the invisible from afar place.	وَقَدْ كَفَرُوا بِهِمْ مِنْ قَبْلُ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾
54. And (had been) interposed between them and [between] what they ^z wish; just-as (had been) done by their <i>ashya'ae</i> (resemblers/ likes) of before; verily they were in a doubt suspect. ⁶⁴	وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

⁶¹ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See **مغني اللبيب، ابن هشام**.

⁶² The word “قوة” has *no* English equivalent and there is *no short phrase* to express it. As “قوة” has *two* meanings: (1) space between two fingers, (2) a distance *just more* than can be covered by a weapon aimed at a target, hence the target *cannot* be reached. So, here since *they are the target* they do *not* have the “قوة” i.e. the distance *just more* than what is aimed at them so *they get missed*. Thus, for lack of a better word I chose *fawt* (escape), *escape* is really “إفلات، أو نجاة.” Yes it gives the *general* meaning but does *not* depict the *exact/ desired description*. And The Qur'an is *very exact* and *highly descriptive*.

⁶³ That is how could they *obtain faith* now that they are in the Hereafter, *not possible to go back to the world*.

⁶⁴ The word “مریب” here is “تعت” = “adjective,” hence “suspect.” See **إعراب القرآن، محمود صافي** Also the word “suspect” could fit for a *noun* or an *adjective*. +